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is drawn to vain, unprofitable, impertinent, yea, and a pernicious sense. I saw examples and miracles propounded, either false and feigned, or, at least, ridiculous and not worthy of credit. I saw the people miserably deceived; and the inventions of avarice and ambition superstitiously forced upon them, under colour of articles of faith. These things I was astonished to consider; and, therefore, I resolved to leave those troubled streams, and to take myself to the fountains of the Fathers; in reading of whose works I began to delight, for sermons, and holy canons, and Church government.

"From this course, now and then, some beams of new light did shine into me, as yet unwilling and refusing; for, on the one part, I did observe the sayings of the Fathers in very many things, contrary to the common doctrine which I had learned in the schools, and I did perceive that they were either passed over in silence by my masters, or not faithfully quoted, or unfairly expounded. On the other part, I did see that the rule of Church government of our time was far different from the ancient practice, whereby my former suspicions were greatly augmented; and I perceived that we did not faithfully handle the doctrine and affairs of Christ and his Church; but stuffed our theology rather with the inventions of human speculations and philosophy than with the words of Holy Scripture, of which there is a great ignorance amongst us.

"Afterwards, the holy ancient canons, the orthodox councils, the discipline of the Fathers, and the ancient customs of the Church, were, often and again, turned over by me. Whereto shall I say more? I found abundantly in these all I sought, and a great deal more than I sought. There it was easy, with opened eyes, to see that the doctrine of these reformed Churches, which are bitterly reformed and impugned by our theologians, did in little or nothing at all differ from the true and ancient doctrine of the pure Church. I did also perceive that their doctrine, both at Rome and amongst us, is abhorred and repelled, rather than lawfully impugned; not that it is indeed heretical and false, but only because it is contrary to the corrupt sense and manners of the Court of Rome, and to her fleshly plots and inventions. I saw also, and perceived most clearly, that at Rome, without any lawful ground—yea, by extreme violence—innumerable new articles of faith were daily coined and forced upon us; and that in such things as not only appertain not to divine faith, but also contain in themselves manifest falsehoods; which articles that corrupt Court will not suffer to be discussed by any, but pursueth, even to the death, all those who dare whisper against them. It was formerly an article of faith that the Universal Church, dispersed through the whole world, is that Catholic Church of Christ, wherunto Christ himself doth promise his perpetual assistance. But now our Romanists have drawn this article of faith in lesser bounds; that the Catholic Church is now to be taken for none other than the Court of Rome. And it is propounded to be believed, that in it only, yea, and in the Pope alone, the whole spirit of Christ resideth; and whatsoever of old time had been said for the honour of the universal Church of Christ, are, to the great injury of the Church, wholly applied to Rome. These things, among many others, have grieved me exceedingly.

"What, then, should I do more in the midst of a wicked and forward nation? If I would have governed mine own Church according to the ancient discipline of the Catholic Church, and propound true and Catholic doctrine, I should, by that means, hasten upon mine head great stones, and horrible tempests from Rome.

"The Church, under the Bishop of Rome, is no more a Church, but a certain human commonwealth, all of it under the Pope's temporal monarchy. It is a vineyard only to make Noah drunk. It is a flock which the shepherds do shear and clip, even to the blood; yea, to excoarinate and slay them. Albeit all these things did ever and earnestly persuade me to flee, yet, I do confess, I found the hand-maid, Hagar, with her child Ishmael, for a long time troublesome to me. I mean I heard my flesh rebelling against my spirit and reasoning after this manner—"Thou art come to great dignities and wealth, under the bishop of Rome, with hope also to attain further. These things thou dost possess; these are certain; but thou knowest not what shall befall thee in other places. Dost thou not know that immediately after thy departing at Rome, and then everywhere thou shalt be noted with the name of heretic?" These and more such speeches my fleshly Hagar did often whisper in my ear; but that divine spirit suffered me not any longer to make delay, but with an effectual voice called me to himself, as he did Abraham, saying—"Come out of thy country, and from thy kindred, and from thy father's house, and come into the land which I will show unto thee."

"Being, therefore, encouraged with this confidence, and moved with this holy calling, I have most cheerfully undertaken this my flight. I would, indeed, most gladly have retained mine own Church of Spalatro; but because that my Church, with many others, groaneth under the tyranny of the Pope, who hateth and abhorreth reformation, and by all his power, and the fears of his adherent princes, maketh impediment to it, and having power of life and death over them who urge reformation, suffereth none of them to live; therefore, I could not choose, but leave my Church, that I myself, having cast off these bonds, and set at liberty, might be the more ready to proclaim the truth, and, with greater safety, might deplore

the desolation of the Holy Church, which she suffereth from the Court of Rome.

"This my departing from my country, or rather my going out, and flight from Babel, I will that it want all suspicion of schism; for I flee from errors, I flee from abuses, and that lest I be partaker of Babel's sins, and receive of her plagues: yet will I never sever myself from the love which I owe to the Holy Catholic Church, and to all and every one who communicate with her. Let the Word of God be a lantern to our feet, and let us follow the footsteps of our holy ancestors who have been excellent lights in the Church of Christ. Let us break asunder the darkness of error and falsehood by the light of the truth of the Gospel; and let us depart far from novelties which have quite extinguished the doctrines and discipline of the holy Church, that the Church of Christ on earth may be one coupled together with the glue of concord, wherunto let us all with one spirit and one mouth praise our God, and the Father of our Lord Jesus Christ."

PASCE OVES.

SIR—I do not know whether the observations which I would wish to make in this letter may not be already familiar to your readers; but if not, and if you think them likely to be useful, I shall be glad to offer even this small contribution towards the good work in which you are engaged, and which you are conducting in a manner that must commend itself to every sincere lover of truth and peace.

Roman Catholic writers have not been slow in perceiving, that it is impossible to ground their doctrine of the universal supremacy of the Pope by Divine right, on the supremacy of St. Peter, unless they can prove, that Christ gave to St. Peter supreme jurisdiction over the other Apostles. They maintain that he did so; and one of the principal passages on which they rely is, the command given to St. Peter, in the twenty-first chapter of St. John—"Feed my lambs," "Feed my sheep;" "from which words" (I translate from Dr. Delahogue's Treatise on the Church) "the primacy of Peter over the rest of the Apostles, is manifestly collected, for to him is committed by Christ, the care not only of the lambs, but also of the sheep, or mothers of the flock—that is, of the pastors themselves—and, thence, of all Churches, and of all belonging to them."

I quote Dr. Delahogue, not only because I have been under the impression that his work is used as a textbook in the education of the Roman Catholic priests in Ireland, but because he is very far from being an ultramontanist in his views of the supremacy. To show the value of this argument, it would be sufficient to observe, that even Roman Catholic writers have acknowledged, that St. Augustine and others of the Fathers have drawn no such conclusion from our Saviour's words. But it seems desirable to look a little more into the context.

St. John relates, that after our Saviour had given this charge to St. Peter, he pronounced a prophecy which was intended to intimate to St. Peter, that he should hereafter suffer martyrdom for his sake, and to signify by what sort of death he should glorify God. And having done this, he commanded the Apostle to follow him. While obeying this command, St. Peter turned about, and saw St. John following also; and on seeing him he said, "Lord, what shall this man do?" It is on this question, and the answer which our Saviour gave to it, that I wish to make a few observations. "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me;" which words made so great and so general an impression, that (as St. John himself observes) they gave rise to an opinion (of which it is not requisite to say more at present) that he was never to die.

Different motives have been assigned for the question of St. Peter. I cannot think it was a reprehensible curiosity which prompted him to ask—"What shall this man do?" Considering the affection which evidently subsisted between the two Apostles, nothing could be more natural than that Peter, thus forewarned of his own death, should wish to know whether—united by their Lord in life—in death also they should not be divided. Nor is it easy to perceive why our Saviour should answer as he did, if curiosity was the fault he wished to correct. If he had merely said—"What is that to thee? follow thou me," the answer would have been plainly intended to rebuke an improper inquisitiveness. But by saying "If I will that he tarry till I come"—so far from repressing curiosity, the words rather excited it; it being impossible not to feel desirous to understand their meaning. In point of fact, they set men on thinking and speculating at the time; and, as St. John informs us, gave rise to a current opinion among Christians. But let us take these words in connection with what immediately preceded them.

The Lord had, just before this, commanded St. Peter to feed his lambs and his sheep. According to Roman

Catholic writers, this command invested him with supreme jurisdiction over all the other Apostles. According to their doctrine, the command was so peculiarly and especially a conveyance of power and pre-eminence to him, that the other Apostles were only part of his flock—the sheep whom he was to rule and govern. But if this were the meaning of the words, surely it was his place and his business to ascertain his Master's wishes respecting St. John? It was, I say, on the Roman Catholic theory of the supremacy of St. Peter, strictly within the limits of his office and duty, to say to his Master—"Lord, what shall this man do?" It was something to him—it was everything. For if he was constituted supreme pastor of the Church in the room of Christ, his following of Christ must consist, not merely in the imitation of his holiness and his patience, but in copying the example which the Lord had set him in the precise and special duties of that dignity to which he was exalted. As supreme ruler of the Church, universal and vicegerent of Christ on earth, St. Peter could not follow Christ, unless he imitated the example of his government, as well as of his life and sufferings. He could not tread in his footsteps, unless he governed the other Apostles, in the same manner and on the same principles, as Christ had governed them and him during his abode on earth.

If it was something to Christ—if it was his office, while on earth, as the great shepherd of the sheep—to know what each of his Apostles should do, it was something to St. Peter. It was his office and his place to know what they should do in his Master's absence, and standing in his room. It was his duty to assign to them their works and places in the fold of Christ, as the Lord, in whose stead he acted, would have done if present. But to do this, he must, in every instance, seek for his Master's directions and the guidance of his Holy Spirit; and, therefore, the question, under all circumstances, on his lips, must have been precisely the one which he did ask—"Lord, what shall this man do?"

If St. Peter had supreme jurisdiction over the other Apostles, he was right in asking the question. It was the very embodiment of his whole office; for if (as I have said) his office consisted in assigning them, and all other pastors, their place and work, and in seeking the Divine guidance to enable him to do this with infallible certainty, this question—"Lord, what shall this man do?"—was the question of his whole existence.

If, then, St. Peter had any thought of this being his prerogative, in consequence of his having been commanded to feed the sheep, in what words could our Saviour have more distinctly corrected such a notion than by saying—"What is that to thee?" By such a reply he, as plainly and as strongly as words could do it, declared that St. Peter had no such charge, no such duty, no such authority in his Church; that the rest of the Apostles were not under his government and jurisdiction; that the direction of their life and ministry was absolutely retained by our Saviour in his own hands; so that the question—as far as authority and jurisdiction were concerned—did not concern St. Peter, any more than it did any other of the Apostles. The words are, in fact, totally irreconcilable with the notion of our Saviour having given supremacy to St. Peter over the universal Church. The proof, if there be any, must be drawn from some other source; and, even then, it would still be necessary for the advocates of the supremacy to show, how their interpretation of Matt. xvi. 18-19, and their inferences from other passages of the New Testament, can be made to harmonize with this answer of our Saviour—"What is that to thee? Follow thou me."

X. A.

TALK OF THE ROAD.—No. XXIV.

"WELL, Pat, isn't it the quare time since I saw you to have a talk, while I was above at the railway, with hard work and fair pay? And is there anything new at Kilcommon to talk of?"

"Deed, then, Jem," said Pat, "there's the new mission to talk of."

"Well, that's not new anyway," said Jem; "sure I saw that myself afore I went to the railroad."

"Well, it is new, Jem," said Pat; "sure its a Catholic mission that's in it."

"Is it the priests at a mission, Pat?" said Jem; "why, sure a station would be more in their way."

"Aye, is it," said Pat; "five or six priests there holding a mission of their own."

"Well, Mr. Burke and Mr. Owens is making a stir among the priests anyway," said Jem; "sure that's a new thing entirely; but what was it like at all?"

"Why, the greatest confessing and preaching that ever you seen; and the chapel-yard like a fair with the booths and shops."

"And what shops at all in the chapel-yard?" said Jem.

"Why, booths and stands, all covered with jimcracks and toys, fit to bring all the children at a fair to them," said Pat.

"And do you say its selling toys for the little children the missionaries were?" said Jem.

"Well, it wasn't just that," said Pat; "for it was toys for the big children they were selling."

"What sort at all?" said Jem.

* "Christus ibi dixit: Pasce agnos meos, et tertia vice Pasce oves meos: quibus verbis primatus Petri supra ceteros apostolos manifeste colligitur, namque illi non agnorum tantum, sed et ovium, seu matrum gregis, cura a Christo committitur, id est pastorem ipsorum, proindeque omnium ecclesiarum et omnium ad illas pertinentium."—Delahogue Tractat. de Eccl. Univ., p. 324. Dublin, 1829. The proposition, which Dr. Delahogue is proving, is in these words—"S. Petrus a Christo primatum accepit supra alios apostolos vi cuius inter illos omnes, non honore et dignitate tantum, sed etiam autoritate et jurisdictione eminuit."—Ib., p. 330.

"Why, there was stands there, all glittering in the sun, covered all over with little bits of tin, at halfpence apiece, with gilding on them as bright as gingerbread," said Pat.

"And what were they at all?" said Jem.

"Miraculous medals, Jem," said Pat.

"And did they work miracles?" said Jem.

"Sorrow one, that I could hear of," said Pat.

"And did the people believe there was miracles on that stand, at a halfpenny apiece?" said Jem.

"Well, you see them that bought them had to get them blessed by the missionaries, before there would be any good in them," said Pat.

"And did the missionaries say they were miraculous medals, when they were blessed?" said Jem.

So then Pat pulled a printed paper out of his pocket, and showed it to Jem, with a cross at the top, and "Jesus, Mary, and Joseph," printed under the cross, and, under that again, in big letters, "RESOLUTIONS AT THE CLOSE OF THE MISSION," and then Jem read out of it, "PRAYER OF THE MIRACULOUS MEDAL—O Mary, conceived without sin, pray for us who have recourse to thee;" and then Pat took out of his pocket a little bit of gilt tin, as big as a sixpence, with the prayer, and the picture of the virgin stamped upon it; "And," said Pat, "here's the miraculous medal, Jem."

So Jem turned it about in his fingers, "And," said he, "do they think the people has got no sense at all? Sure its the height of impudence, it is, to call that miraculous."

"Well, I don't know, Jem," said Pat; "sure when grown childer can be got in plenty to buy the like of that for a miraculous medal, its a most a miracle itself."

"Well, if bits of tin can beat the Bible in the long run, I'll call that a miracle, when I see it"—said Jem. "But did the people take to the medals, Pat?"

"Well, there was lots and lashings of them sold," said Pat, "but I don't think them that got them cared a deal for them; sure I was in Mr. Thomas's bread shop, when a boy come in, and said he had no money, and asked to buy a bit of bread with a miraculous medal, blest and all; and, indeed, Mr. Thomas gave him the bread, and took the medal, so one medal was worth something any way."

"And what was the preaching like, Pat?" said Jem.

"Well, it wasn't like Father John's preaching at all," said Pat, "for they didn't abuse nor blackguard nobody, not even the Scripture-readers; but kept speaking to the people about their sins, and about death and judgment, and heaven and hell, quite solemn and serious, till you'd think that the people was just frightened out of their lives, and ready to look for salvation entirely; and you would see the people's hearts was stirred up in them entirely, for they never heard the like of that preaching in the chapel before; and, I'm thinking, if Father John doesn't mend his hand and try something more Christian-like, he won't go down with the people at all, after that."

"And, Pat, when the people was stirred up to look for salvation," said Jem, "did the missionaries shew them the way of salvation, or did they tell them of the blood of Christ at all?"

"Not one word about it at all, Jem," said Pat, "they just stirred up the people till you would think their minds couldn't be quiet at all about their sins, and then they just left them in the lurch, and didn't give them nothing to make their peace with God."

"And was there nothing about Jesus Christ, the Saviour of sinners, then?" said Jem.

"Nothing at all," said Pat; "there was plenty said then for the priests, but nothing at all for Christ, the Saviour of sinners! Sure, look at this paper I showed you," said Pat: "here's about death and judgment, and heaven and hell; and here's the Blessed Virgin six times over, and the prayer of the miraculous medal, and plenty of real good advice, and not one word about Jesus Christ, the Saviour, good or bad, first or last; and that's the priest's mission, Jem."

So Jem read the paper over, and he could not find one word about Christ, the Saviour of sinners, in it; and we print that paper (for a copy was sent to us) that our readers may try if they can find anything about Christ in it.

"Well," said Jem, "I think I see now what can come of it."

"And what's that, Jem?" said Pat.

"Well, it's my opinion," said Jem, "that them that's stirred up to think of their sins, and of heaven and hell, will have to look for a saviour and a way of salvation before they can get their minds quiet again—and it's clear they won't get that from priests—and who knows but they may be driv to the Bible for that."

"Well, Jem," said Pat, "I think you are right; sure enough, it's new work the priests are at in preaching that way, and more may come of it than they know of. If they stir the people to think in earnest about sin and their own souls, they'll maybe find they have riz what they can not quell, for they haven't got what will satisfy them that are once in earnest about their own souls; and the Rev. Mr. Burke seemed to think that, too, for he kept writing mighty good letters to the people, showing them where they would find salvation and the way of peace with God, if they want to look for it now."

"But look here, Pat," said Jem, "see, here's a verse out of the Bible, stuck on to the end of the priest's paper; sure that's new anyway." So Jem read the verse—"Who-

soever shall follow this rule, peace on them and mercy.—Galatians ch. vi., ver. 16."

"And what rule was that about," said Pat; "could it be about praying to the Blessed Virgin, and looking to her for salvation, the way it is in this paper?"

So Pat got his Douay Bible, and he read—"God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me and I to the world. For in Christ Jesus neither circumcision availeth anything, nor incircumcision, but a new creature. And whosoever shall follow this rule, peace on them and mercy."—Galatians ch. vi., v. 14, 15, 16.

"Now, Pat," said Jem, "see what the rule in the Douay Bible is, to glory in the cross of Jesus Christ, and nothing else, and the promise of peace and mercy is to them that follow that rule. And now see if this paper isn't telling every one to pray to the Blessed Virgin and to look to her for salvation, without one word about Christ the Saviour of sinners; and then they clap on to this rule of their own making the very promise that the Bible makes to them that look to Christ only. Now, isn't that nothing else but turning the word and promise of God himself into a lie?"

"Jem," said Pat, "there's nothing else to be got out of our priests. They haven't the Gospel, and so they won't let us have the Bible; and if we want the Gospel of Jesus Christ we must have the Bible for ourselves to teach us."

We print here the paper which the missionary priests printed and circulated about their mission, that our readers may see for themselves, whether what Pat and Jem said about it was fair and true.

JESUS, MARY, AND JOSEPH.

RESOLUTIONS AT THE CLOSE OF THE MISSION.

1st. Every day, either at morning or night prayers, I shall repeat and consider these great truths: God sees me, and beholds even the secrets of my heart. I must die, and it may be this very day. After death I must be judged, and woe to me if I be found guilty of mortal sin, not repented of. Then begins Eternity, which I must spend amidst the joys of Heaven or torments of Hell.

2ndly. Every day I shall be exact in saying my morning and night prayers; I shall examine my conscience, I shall repeat the Angelus, say grace before and after meals, read a portion of a pious book (were it only for five or ten minutes), or recite a part of the Rosary of the Blessed Virgin.

3rdly. Every Sunday I shall assist devoutly at Mass, and, if possible, at a Sermon, and I shall read a considerable portion of a pious book; I shall also consider the faults of the past week, and resolve to avoid them this week. Moreover, I shall examine how I have kept these resolutions, and I shall repeat them anew.

4thly. Every month, at least, I shall approach the Holy Sacraments of Penance and the Blessed Eucharist. But if I should have the misfortune of falling into mortal sin, I shall overcome every inconvenience, in order to go to confession as soon as possible, knowing that a person in mortal sin is liable at any moment, to everlasting damnation.

5thly. I shall avoid most carefully every person, every place, and every thing that would bring me into sin, but above all, such persons, such places, and such things, as have already led me into sin.

6thly. I shall make every effort, with the grace of God, to overcome that temptation which I know by experience to be most dangerous to me.

7thly. Every night I shall repeat the following prayer, to obtain, through the intercession of the Blessed Virgin, the grace of persevering in these resolutions until death:—

PRAYER OF ST. BERNARD.

Remember, O most pious Virgin, that it was never heard of in any age that those who implored, and had recourse to thy powerful protection, were ever abandoned by thee. I, therefore, O Sacred Virgin, animated with the most lively confidence, cast myself at thy sacred feet, most earnestly and fervently beseeching thee to adopt me, though a wretched sinner, for thy perpetual child, to take care of my eternal salvation, and to watch over me at the hour of my death. O do not, mother of the Word Incarnate, despise my prayers, but graciously hear and obtain the grant of my petitions. Amen.

PRAYER OF THE MIRACULOUS MEDAL.

O MARY, conceived without sin, pray for us who have recourse to thee.

SPECIAL RECOMMENDATIONS.

TO THE PARISHIONERS AT LARGE.—Exact attendance at the public service of religion in the Church, zeal for the becoming style and decoration of the Church, as also for the vestments and other requisites of the altar, respect for the Clergymen, and submission to their advice.

TO THE HEADS OF FAMILIES.—Instruction, vigilance, correction, and above all, good example—prayer in common, proper choice of servants, attention to their religious duties.

TO HUSBANDS AND WIVES.—Affection, mutual forbearance, union and peace—send your children to good schools.

TO CHILDREN.—Love, respect, and obedience to parents—peace, and concord amongst themselves.

TO MEN.—A horror of blaspheming, cursing, swearing, gambling, impure conversation, bad company, drunkenness, and public houses, a love of honesty, the pardon of injuries.

TO WOMEN.—Meekness, patience, charity and attention to the duties of the house.

TO YOUNG PEOPLE IN GENERAL.—To avoid dangerous occasions, wakes, dances, company-keeping, and bad books.

TO YOUNG BOYS.—To avoid dangerous amusements, dread of everything contrary to modesty, to practice pious reading.

TO YOUNG FEMALES.—Modesty, becomingness in dress, humility, particular devotion to the Blessed Virgin, the study and imitation of her virtues.

TO ALL.—A spirit of piety, watchfulness, great distrust in ourselves, and unbounded confidence in God.

"Whosoever shall follow this rule, peace on them and mercy."—GAL. vi. 16.

Whether the prayer in the above paper was really written by St. Bernard, who lived in the 12th century, we do not know; perhaps some of our correspondents can tell us. But we do think it very strange that any prayer of St. Bernard should be put along with the prayer of the miraculous medal, "O Mary, CONCEIVED WITHOUT SIN, pray for us, who have recourse to thee," for this reason, that St. Bernard condemned the notion of Mary being conceived without sin, as a FALSE DOCTRINE. If our readers will look to another article in our present number, p. 97, they will find that St. Bernard affirms that this doctrine is "neither supported by reason nor backed by any tradition;" he says it was founded on "an alleged revelation which is destitute of adequate authority." He asks, "How can it be maintained that a conception which did not proceed from the Holy Ghost—not to say that it proceeded from sin—can be holy? or how could they conjure up a holy day on account of a thing that is not holy in itself?" and he says, that the Feast of the Immaculate Conception (which is now celebrated in the Church of Rome) "either honours sin or authorizes a false holiness."

All this St. Bernard wrote; yet the Roman Catholic priests do not scruple to put St. Bernard's name side by side with a prayer, "O Mary, conceived without sin!"

Thus the priests deal with the Fathers; thus they reverence the opinions and authority of the Fathers; but how could we expect them to deal more truly with the Fathers, than they do with Scripture itself?

TO CORRESPONDENTS.

We beg to call the attention of our correspondents to the utility of adding their name and address to their communications.

Several papers are now in our possession which we cannot insert without alterations, which we do not feel at liberty to make without the previous concurrence of the writers.

We would request our correspondents, both Roman Catholics and Protestants, to limit the length of their communications, and not to discuss a variety of distinct topics in one letter.

All letters to be addressed to the Editor, 9, Upper Sackville-st. To diminish the chance of disappointment, all letters should be forwarded to the office by the first day of the month.

Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber. Any one receiving any number of the journal, which has not been paid for or ordered by himself, will not be charged for it, and may assume that it has been paid for by a subscriber.

The Catholic Layman.

DUBLIN, AUGUST, 1854.

SINCE the publication of our last number a Pastoral letter has been published, addressed to the [Roman] Catholic clergy and laity of the diocese of Dublin, on the Feast of the Assumption, signed PAUL CULLEN, Archbishop, &c., which sets forth some matters, to which we think it our duty, as lovers of truth, to call attention.

The document presents so striking an illustration of the tone and style in which it is now the fashion in the Roman Catholic Church to speak of, and address the Blessed Virgin Mary, that, had our space permitted, we should have been glad to have transcribed the whole of it for our readers. Its great length, however, obliges us to content ourselves with merely giving such extracts as appear the most striking, and worthy of remark; leaving it to such of our readers as may desire it, to consult the original letter, which they will find given in full in the *Tablet* of the 5th instant, and in most of the other Roman Catholic journals.

"The Church (says Dr. Cullen) invites us, at this season, to celebrate the Assumption of the Holy Virgin into Heaven: . . . This festival recalls to our recollection the last moments of the great mother of God upon earth, and puts before our eyes the sublime spectacle of her passage into heaven. She passes from the darkness of this world to the regions of eternal bliss . . . where she shall be for all ages—the health of the weak, the refuge of poor sinners, the source of all spiritual graces and favours. Her body, exempted from the lot of the other descendants of Adam, is not condemned to moulder into dust, but, united again with her pure soul, is translated into heaven, and placed at the right hand of the Eternal Son."

"Acquainted, as we are, with the intensity of your devotion to the Holy Mother of God, who is the special

* This did actually happen, in the shop of a Protestant.